

THE PACIFIC

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Volume LII.

SAN FRANCISCO, OCTOBER 2, 1902

Number 40.

Warp and Woof.

BEFORE He formed a star
Our God arranged our lot;
Our little lives were planned afar
When we as yet were not.

Time hath no aimless strands,
God warp and woof combines;
Life's loom is in His holy hands,
His shuttles know their lines.

He loved us when as yet
We had not seen the sun;
God's forethought is man's coronet,
And love by love is won.

He purposed all he sends,
He knows what us awaits;
He marketh now the distant ends
Of paths to hidden gates.

All acts his eyes foresee
And never choice constrain;
So willeth he that we are free
His grace to lose of gain.

His love hath filled the past,
An ocean without shore;
Our purchased souls Him first and last
Love, trust, obey, adore.

—Joseph Cook.

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Representative of the Congregational Churches of the Pacific Coast

W. W. FERRIER, Editor.

San Francisco, Cal.

Thursday, October 2, 1902

Suggestive Incidents.

Three news items which have recently fallen under our eye seem to be bound together by a thread of connection which justifies their reproduction here.

The first is the unutterably sad ending of the discreditable career of the so-called "cattle king" of Mendocino county. Like many another godless liver, Geo. E. White made up in superstition what he lacked in true religion. He was a stanch Spiritualist, a devotee of mediums, with whom he maintained close relations, resorting to them in his last sickness, and being buoyed up by their assurances of recovery. When these hopes proved futile, and death stared him in the face, he turned to prayers to the spirit of his mother, pleading with her for some communication from the great unknown which stretched before him. So passed three hours of frantic, unavailing appeal, after which he turned to his friends with the bitter cry: "Well, this settles it; I have been wrong. There is nothing in it. O my God, my God!" And that was the end of his misspent life, the wail of despair ceasing only as he lapsed into unconsciousness.

Hardly less sad was the life ending of that remarkable man, Cecil Rhodes. These two careers, so dissimilar in every other respect, were alike in their practically godless character. At least, so we interpret Mr. Rhodes' agnostic admission of "a 50 per cent chance that there is a God." A possibility no stronger than this could not, and did not, control his personal life, determine his plans, or affect his methods. These were all colossal, but he projected himself, not God, into his vast schemes, political and benevolent, and so died leaving them all unrealized, with the moan, "So much to do; so little done!" It was all too true; it will probably appear increasingly true as the years roll on. His was not a vicious life; but it was a godless, consequently a defective and an unproductive life. The world has seen few, if any, more magnificent combinations of native endowments, few sadder exhibitions of waste and failure.

In contrast with both of these is this brief allusion to the life of an old colored woman of Fayetteville, N. C. For forty years a member of the Presbyterian church, and for much of the time supported by charity,

she punctually dropped every Sunday into the contribution box a single penny. But that penny she had previously prepared by polishing it until it shone like gold, and wrapping it in a piece of clean white paper. And why? Because it was her grateful offering to her Lord, for whom nothing could be too good. Can we doubt that to him who sits now, as of old, over against the treasury that copper coin not only shone like gold, but was transmuted into gold; and that as the pure gold of the sanctuary it has gone forth, week by week, upon its mission of love and service? Whatever the destiny of Mr. White's ill-gotten dollars, whatever the issue of Mr. Rhodes' ambitious gifts and unstinted outlay, what the misdirections of other less consecrated gifts, "Aunt Louisa's" mites shall surely not be lost. Her Master will see to it that this seed at least shall bear abundant fruit, and in the eternal habitations to which she has been welcomed she shall surely see of the travail of her soul, as He of His, and be satisfied.

Gospel Preaching.

"Our congregation Sunday evening was not as large as usual," said the pastor of the First Congregational church of San Francisco at the Minister's Meeting last Monday. "We turned aside from our regular presentation of the gospel and gave place to one of the many interests from time to time seeking a hearing in the pulpit." "It has been my experience," continued this pastor, "that there is always a loss in such a departure." A pretty good testimony, this, as to the importance of gospel preaching! The pastor whom we have quoted did not mean to say by this that the interests such as the one to which place was given on Sunday evening should not be accorded a hearing, but that the best work for the upbuilding of the kingdom of Christ demanded that they should displace as little as possible the regular pulpit ministrations. It is "the old, old story" that wins. It finds people, meets their needs as nothing else can. Once when the noted missionary, Judson, had returned from foreign lands the people to whom he had spoken on a certain occasion expressed regret that he had not told them something other than what he had, something new; and then said Judson, "I have told you something new, something ever new,

'the old, old story of Jesus and his love.' And he expressed his gratification that there was nothing newer than that. For those who believe Christ to be the Savior of the world, it is but natural to believe also that it is the gospel of Christ in its simplicity that will interest and win. The Holy Spirit will lead men to such preaching, because it will show them their relation to God as no other kind of preaching can. An earnest New England layman wrote to a young minister in the State of Washington a few years ago, whom he had known from boyhood, and who had sent him a printed copy of a Sunday evening lecture, "Preach the gospel, W—, preach the gospel!" And that is what many earnest laymen would say today to ministers if they were to say anything at all in that relation. In every sermon there should be "a gude word for Christ." All roads lead to him; and no gospel sermon need be narrow or uninteresting.

"Autos" and "Fraternal Grips."

W. N. BURR.

As the vacation was nearing its end this summer, a young gentleman, aged ten years, one day remarked: "Papa, let's go home and earn a lot of money, and then be tourists." The suggestion quite harmonized with the inclinations of the other members of the family, for the taste of the tourist's life that the vacation had afforded had only whetted the appetite for more of the same sort. But the scheme is likely to end with the suggestion. And, after all, home has some comforts that the tourist cannot buy!

The chief delight of the summer vacation for one Southern California pastor was the touring about among the churches of San Francisco and Oakland. Just now he is meeting the demand for "variety" in the Sunday evening service by telling his people something about "churches I attended and sermons I heard during the vacation." At the close of his talk to the people last Sunday night, he said something like this:

"I have two objects in view in reporting these services that I attended while away from home this summer. In the first place, I want you to know about those churches, so that when you may read of them, or hear them mentioned, you will have some intelligent idea of them. I believe that we Christians ought to *know* of the work that is being done for Christ here in our own State. "California for Christ" ought to be one of our watch words, and we ought to keep ourselves in intelligent touch and fellowship with the other Christian workers of the State. We ought to be familiar with the names of pastors, and know something of their churches. It ought to be a sort of passion with us to keep ourselves posted on the agencies that are at work to bring California to Christ. And that is the one reason why I think The Pacific ought to be the first paper on our list when we are deciding what reading matter shall come into our homes. I went out for a month this summer not simply to get away from my work here for a time, but to see with my own eyes what is being done in the name of our Master in other parts of this State to which God has called us—you and me. And I want to do all that I can to give you a view of the work that others are doing to bring California to Christ. Then, again, I think it will be helpful to you to know what other pastors are saying; to know how they are presenting the truths of the gospel to their congregations. As faithfully as possible, I set down their thoughts in my note-book, that I might bring

home to you some of the messages they gave to their people. This will help, for a time, to keep us out of a rut, for there will be a variety of themes treated by a variety of minds. So, for five or six Sunday evenings we shall go to church in San Francisco and Oakland."

If all of this pastor's "ought tos" are as important as he seems to think they are, we "ought to" have a Communicative Agency that shall "be a tourist" all the time, and go touring about among the churches up and down the Pacific Coast, making them acquainted with each other. We have such an agency, so *that* "ought to" is disposed of; but there are several others that we have on our hands, and probably will have until we learn to respect our C. A.—The Pacific—as we "ought to." The spirit of fraternity is in the air in these days, revealing the power that lies in the grip when hand clasps hand. The Outlook is good and broad, but with all its breadth it does not, and cannot, furnish Pacific Coast workers that contact with each other which they need. Neither can the Boston Congregationalists, nor the Advocate. And the Christian Herald is farther away from our family life than any of them. These purveyors of news in general and Eastern news in particular, are all able and perhaps sufficient in their line; but they can not cover The Pacific's field any more than family life in general can meet the needs of the family in particular. We need each other in our Pacific Coast campaign for Christ. We can give each other the fraternal grip through The Pacific as through no other agency, and we "ought to" do it. We are back numbers, mossbacks, fossils and all the rest of the behind-the-times things if we are crawling along without giving attention to our "autos" and "fraternal grips" in these days.

If The Pacific is *not* keeping us in touch with each other, it "ought to." If we are not letting it keep us in touch with each other, we "ought to." Every Congregational family on the Pacific Coast "ought to" go touring about among our churches on this Coast every week through a live, wide-awake, up-to-date family—Pacific Coast Congregational family—paper. Our campaign for Christ demands it, and the work will suffer if The Pacific fails to do what it "ought to" do, and to be what it "ought to" be, and if we refuse to let it keep our hands together in fraternal grip, as we "ought to."

Corona, Calif., Sept. 27, 1902.

A Denominational Problem.

An earnest Christian worker and friend writes, "Are there not enough churches and workers in your town without the little languishing church you have undertaken to resuscitate?" "Why must we build up the church at all if we need to adopt methods different from others to catch up? I would rather go to some needy place where no one was telling the thirsty souls about Christ than to strive to edge in another church where there were several already."

These words present the sentiment of many Christian people relative to some churches aided by the Home Missionary Society, and are, it seems to me, indicative of both the strength and weakness of Congregationalism. I am willing to admit that it is somewhat of a problem, the solution whereof demands serious and prayerful consideration.

The problem is as follows: A growing Western city of six thousand people, the center of a great agricultural country, three railroads, a vast sheep and stock region tributary to it. Our church organized among the

earliest nearly twenty years ago. Over \$3,000 expended on meeting-house and parsonage, a considerable amount of it the hard earnings of early missionaries who have gone to their reward. The Home Missionary Society has expended about \$10,000 on the field. Several faithful ministers have left the field pretty much discouraged. The church once joined with another in worship, which resulted to its disadvantage, and was subsequently left to languish for three years, and the buildings leased to another organization. The number of Protestant churches in the place, seven. Only two self-supporting. The Salvation Army is struggling to live in a beggarly manner. There are thirty-five lodges and a commercial club. Aggregate church membership not over six hundred. Average combined congregations in Protestant churches on Sunday less than five hundred. As low as two hundred and fifty during the summer. Small proportion of people of the Pilgrim element. The Presbyterians organized later than us; although not strong, have a larger constituency for several reasons. They have an academy, strongly supported by the Presbyterian Education Society, and the principal is a Presbyterian minister. They have a Sunday-school missionary and a Circuit Home Missionary located in the city. They are sending more than six times as much money in this region as we do. The Presbyterian Board of Home Missions has increased its appropriation to the amount of \$3,600 for new work this year.

What is our duty? Should we give up the field because it needs missionary aid? There are plenty of people and work enough for half a dozen more missionaries. No less than eighty per cent of the people are non-church-goers. There are twenty-eight licensed saloons and several gambling dens. The worst kind of vices flaunt people in the face, and the moral tone is low. There is an indifference to religious things that is paralyzing. Positive opposition to churches is only waiting an opportunity to show itself. The denomination that professes above all others not to be sectarian has appealed to the whole country for financial aid in erecting an edifice, and having received favorable responses from many, the house is now in the course of erection. To yield the field would be humiliating and would seem to be a reflection on the early organizers and a confession of their blunder. It would mean absolute withdrawal from a region one hundred miles one way and two hundred miles another, and from the largest city in which we have organized in Eastern Oregon, or a territory consisting of about fifty thousand square miles. It would be to continue to weaken ourselves, as a denomination in a region tributary to Walla Walla that should give to Whitman College a goodly proportion of its students.

It would be to confirm the prevailing impression justified by past conduct and failure, that, as a denomination we are extremely conservative—yea, unprogressive—having no distinctive principles to sustain, and generally a failure. It would be to ignore the wishes of the devoted Christians and loyal Congregationalists, who have labored hard and sacrificed much, and feel that they deserve the sympathy and support of the denomination in sustaining a church of their own choice.

Do the foregoing considerations justify asking for continued missionary aid? The church membership is as large as ever it was, and an average proportion are earnest workers. The property is in fair condition, although \$500 could be spent to advantage in improvement. The greatest need of the members, next to the power of the Holy Ghost, is confidence in the perma-

nency of the organization, to dispel forever the idea of amalgamation with another church, or to giving up, to feel sure that it has a place and mission and with the aid of the Home Missionary Society and God's blessings, it will live and conquer.

J. E.

San Francisco Association.

The San Francisco Association met in its regular autumnal session with the Sunset church, the youngest daughter of Congregationalism in the city, on Monday, September 15th, at 2:30 p. m. There was a fair attendance of delegates from the churches of the Association; the audience-room was beautifully decorated for the occasion, and the Association was cordially received and delightfully entertained by the pastor and people of the church.

Stuart Elliot was chosen Moderator and W. C. Day Scribe.

The Congregational church of Sausalito was voted a letter transferring it to membership in the Presbyterian church, the unpaid balance of their debt to the Congregational Church Building Society being guaranteed by the Presbyterian authorities as soon as the transfer was made.

The constitution was so amended as to provide for the regular meeting of the Association on the third Thursday of the month, instead of the third Monday, as heretofore.

The Registrar was authorized to issue letters of dismissal to their respective local associations, to F. V. Jones, Miles B. Fisher, and S. R. Yarrow, on their application for them. John A. Hollars was received on credentials from the Denver Association, and T. R. Earl of the San Diego Association was voted a member when he shall have filed his credentials with the Registrar.

The reports were good, showing real spiritual and material progress in the work of the churches.

The recent address of Dr. Bradley before the meeting of the National Home Missionary Society was reviewed at some length by Superintendent J. K. Harrison. A paper was read by Dr. Pond, entitled "Creeds and Deeds." Addresses were delivered in the evening session by Mr. H. W. Burr on "How to Reach the Laboring Man," and Rev. W. Rader on "Readjustment of the Church." The discussions, while courteous and kindly, were animated and earnest, and developed sometimes wide divergence of views on the various topics. The services of prayer and song were fervent and uplifting, and the spirit of Christian fellowship pervading the meeting was strong and helpful. A hearty vote of thanks was given the pastor and people of the entertaining church for their hospitality, and the after-dinner speeches were a happy mingling of the serious and amusing, and were in keeping with the occasion.

The Association adjourned at 9 o'clock p. m. to meet in its next session with the Olivet Congregational church.

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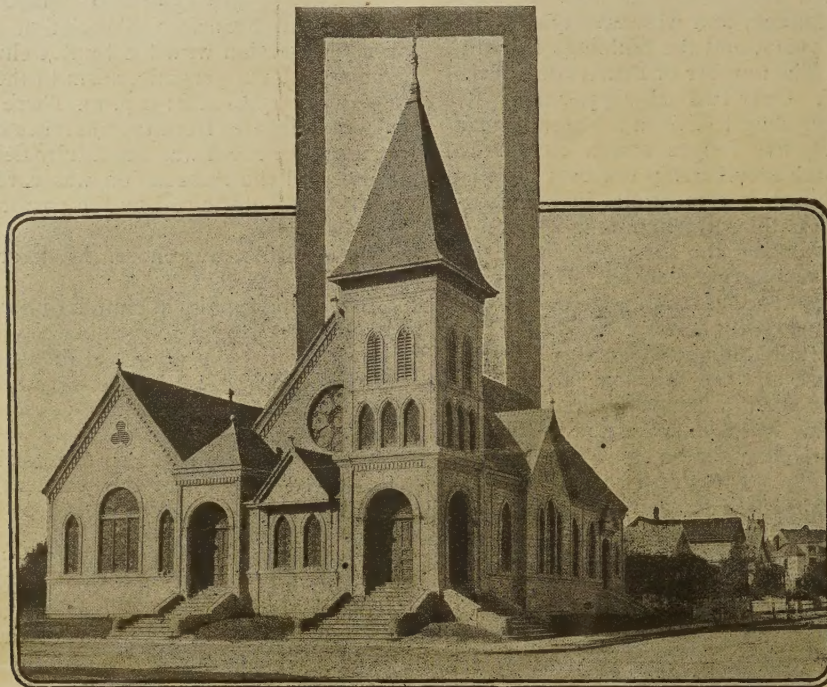
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Petaluma.

The First Congregational church of Petaluma, which for the third time in its history entertains the General Association of California, is among the oldest of our churches in this State. It was organized January 26,

work the 22d of the same month. From that time to this the work has gone steadily on, and though the church has never attained any very great numerical strength, yet it has been active in the work of the community lending its service to every good work, social

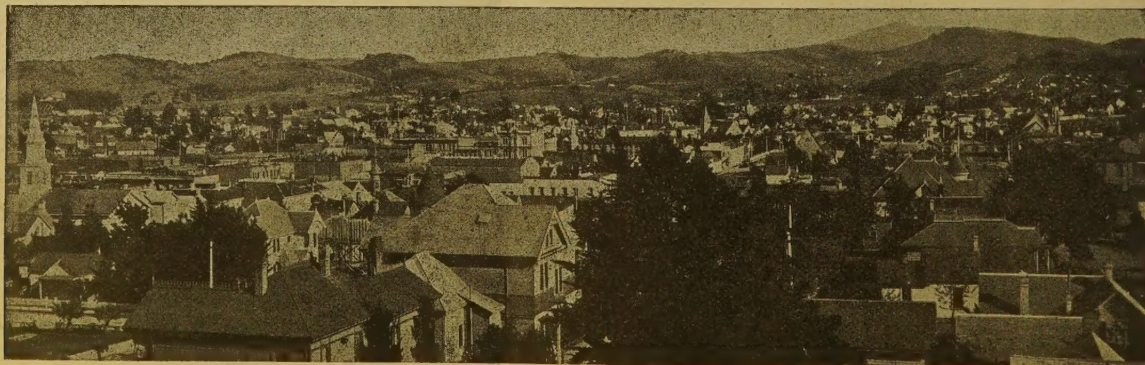


Petaluma Congregational Church.

1854, by the Rev. T. D. Hunt, then pastor of the First Congregational church of San Francisco. Mr. Hunt came to Petaluma in response to a letter which he received from twelve persons resident of this place, "Members of Congregational and Presbyterian churches in the places where we formerly resided"; and who wished to be "constituted into one religious body"; adopting, "as our Confession of Faith and Rules of Discipline the

and religious, and has had no small part in the work at large.

In July, 1883, about fifty persons, members of the church, who were formerly Presbyterians, withdrew, under the leadership of the Rev. R. G. Jones, D.D., up till that time pastor of the church, and formed a Presbyterian church, which is now a flourishing neighbor. This exodus retarded growth for some years, so that it



A View of Petaluma from the High School Building.

usual standards of the Orthodox churches of New England." This letter was received on the 25th of January, and the next day the local church was organized.

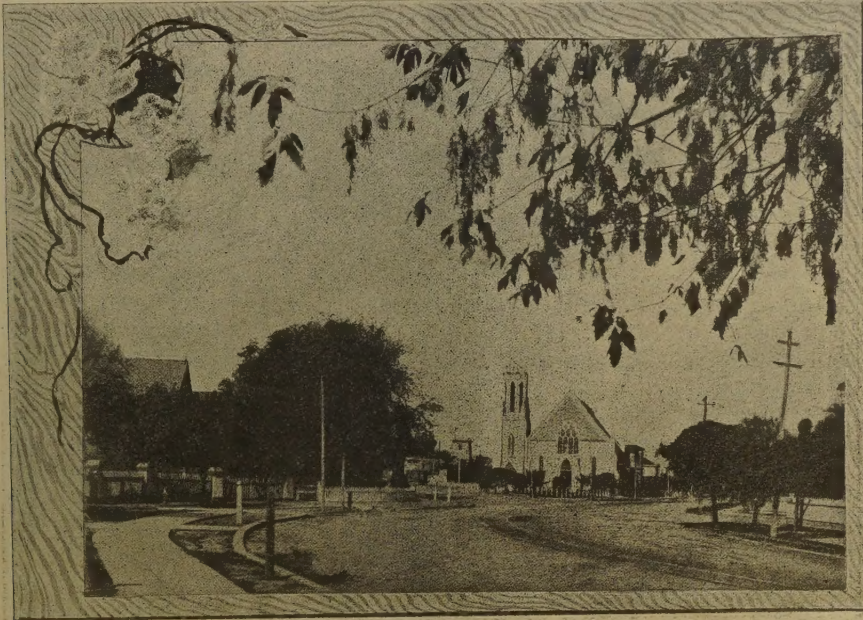
There was no stated pastor, so far as the records show, until December, when on the fourth of that month, the Rev. A. A. Baker, a home missionary from Vermont, supplied the pulpit and was immediately called to the pastorate, which he accepted, entering upon the

lost ground.

The church has been well served by those whom it called to minister to it, some of whom are still at work in California. Dr. Pond, now pastor of Bethany church, San Francisco, was called from this church to the pastorate of the Third church, San Francisco, in 1869, and he is still held in loving remembrance by the older members. The Rev. C. J. Hutchins followed Dr. Pond,

serving it nine years. During this time and through the influence of Mr. Hutchins, John L. Stephens was filled with the missionary spirit and determined to devote himself to this work. He entered the Pacific Seminary and was among its first graduates, after completing the course was appointed by the A. B. F. M. to the work in Mexico. Here after a short but useful career, he was

time, yet it had become utterly inadequate for the work. The town was growing, other churches were erecting new buildings, hence it was felt that if the Congregational church was to hold its place and continue its work effectively, it must have a new plant. Mr. Sargent saw this, and early in his pastorate agitated the matter, but the time had not come. In the fall of 1899 the Rev. J. H.



St. Vincent's Triangle. Petaluma.

assassinated, March 3, 1874. His body lies in the local cemetery and a memorial window is in the chapel. The Rev. I. M. Marty followed Mr. Hutchins, and his memory is still revered by those who knew his beautiful character; he was forced to resign by ill health, and shortly afterwards died in Kansas City. The Rev. W. W. Madge was the next pastor, and in a time of great financial stress he led the church with success, and added some people to the church who are still active in the church

Goodell was called and he at once saw the imperative necessity of the new church building and began at once working to bring it about. One member started the fund with a thousand dollars; others followed and all contributed willingly, so that November, 1900, the cornerstone of the new edifice was laid, and on June 29, 1901, the building, costing \$10,000 was dedicated free of debt. This at once put the church, so far as equipment can do so, in the front rank of the city's churches, and



Along the Wharves of Petaluma.

life. The Rev. Ben. F. Sargent, now of North Berkeley, came next, and acceptably carried on the work, having a large part of the movement for temperance and other social activities. During all these years the congregation had worshipped in a building erected early in its history, and though it had been improved from time to

the value of the plant is demonstrated by the increased activity along all lines.

Much to the regret of all, Mr. Goodell resigned his charge May 1, 1901, to accept the call of the Market Street church of Oakland, of which he had formerly been pastor. He was impressed with the thought that he

was more needed in Oakland than Petaluma, and turned from a field that was attractive in many ways to one that would tax his best energies. Before going he had well under way a plan for a parsonage, which had been made possible by the generosity of the member who had contributed to the Building Fund, and who now gave a

ent membership is 92, with 13 absentees. There are no dead names on this roll, as all who could not be located, or who showed no interest in the work, have been dropped.

At the annual meeting in September, 1901, it was voted unanimously to invite the General Association to

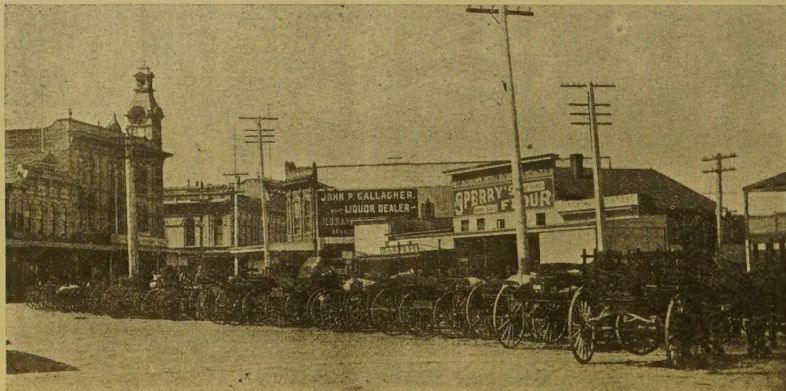


Hill Plaza, Petaluma.

corner lot and \$1,500 for a parsonage. The church added \$800, and put up a comfortable two-story house, which was occupied December 21st of the present year. This completed the church plant, and makes this one of the best equipped churches in the smaller cities of the State. The present pastor was called June 7, 1901.

The membership of the church is small, but the out-

meet in Petaluma in 1902, the delegates were so instructed and at the Association in Oakland gave the invitation, which was accepted. Twice before has this body met in Petaluma, in 1867, when Dr. Pond was pastor, and in 1878, when Mr. Hutchins was pastor. During the last six months preparation has been made for the anticipated meeting, and by the time of meeting every-



Wheels at Petaluma—When Farmers Come to Town.

look is bright, and with proper spiritual activity of pastor and people, it can be largely increased. The last annual meeting, held September 10th, showed a large increase in enrolled Sunday-school scholars, with an average attendance doubled, increased congregations, and one of the most prosperous financial years. The pres-

thing will be ready for the representatives of the churches. It has been the constant prayer that the coming of this body to the city may be a source of strength and encouragement and that the onward and upward progress of the Christian Church may be emphasized. In large centers of population, the Church impresses even

a cursory observer with its activity and strength; this is not so evident in smaller places. Hence, men are apt to think, judging from what they see about them, that the Church is a weak institution. The value of a gathering such as the Association is that it brings together a representative body of the men and women who, by their presence show that the local church does not stand alone. Hence, all should come possessed with a determination to add to the spirit, the thought and the usefulness of the sessions.

Petaluma is an attractive little city, thirty-nine miles from San Francisco. It is situated on what is known as the Petaluma Creek, a navigable stream, which empties into San Francisco bay. A large fleet of bay schooners and two daily steamboats ply between this city and San Francisco. The California N. W. R. R. runs through the town, over which there are three trains each way every day; thus the means of travel are plentiful and the freights are low. The chief industry of the city is eggs and poultry, but in addition, there are tanneries, a silk mill, a shoe shop, a flour mill, two planing mills and several incubator factories. On the whole it is a staid business town, not affected by booms, but steadily increasing in population and business activities. The residence portion of the city is situated on sloping ground, which, to the west, breaks into hills, thus affording many desirable and sightly building lots, many handsome residences witness to the prosperity and good taste of the people. There are nine churches in the city, all of which are active. The largest is the Roman Catholic and of the Protestant churches, the M. E. All have houses of worship, and at least one is at present planning to enlarge its present building.

The other churches are co-operating with the Congregational in providing for the comfort of the delegates to the Association, and the prayer of all is that its coming may be a blessing to the community.

China.

J. E. WALKER.

In past years Foochow has suffered occasionally from epidemics of the cholera, and in more recent years from epidemics of the plague; but this year is marked by the prevalence of both cholera and plague. Sometimes things happen together for good; but sometimes also they happen together for evil. Thus last winter, when the cold rains ought to have been purifying the country, persistent drouth prevailed; and during the past six weeks, when a dry, scorching heat would have been a check on plague and cholera, a damp, moderate heat has rather helped to cultivate the deadly germs.

Those who have read carefully the news from China have noted that serious local disturbances have occurred in various parts of China in connection with the levying of extra taxes. Ostensibly, these extra taxes are for the payment of the indemnity and the defraying of other expenses and losses in connection with war in North China two years ago; but a good part of the money thus raised will doubtless go toward the raising and maintaining of large armies of foreign-armed and foreign-drilled troops. The importation of foreign arms is forbidden by treaty; but who is going to enforce the treaty? But the treaty, so far as it is effective, is a powerful stimulus to the Chinese to do their own manufacturing, which in the long run will render them much more powerful and self-complete than they would be if they had been allowed to freely import weapons of destruction. Furthermore, China has come to a time when she is liable to be compelled to cope with foreign-

armed and foreign-drilled rebels. She must either keep up with the West in military matters, or else become the vassal of the West. This is what she has been, in a measure, for more than a generation past. Her late attempt to throw off this vassalage has ended in a most humiliating failure; but she is not in vassalage to any one nation, but to a number of nations, who may at any time exhaust all their strength in fighting each other. If ever that time comes, what will China do?

But these recent disturbances expose China's weak point—the supremacy of the corrupt officials in all her affairs. If these new taxes were being collected by officials who had the confidence and good will of the people, and who would collect them honestly, there would be no serious disturbances. But they are being collected by corrupt rulers and their more corrupt minions, whose first care is to put money into their own pockets. Even if they did collect the tax honestly the people would not believe it, while every case of extortion which comes to light is greatly magnified by the settled distrust and hatred of the people. I used to wonder at the doggedness of the Chinese in adhering to custom; but I have ceased to do so, for I have discovered that any departure from custom becomes an occasion for official harpies to plunder and oppress; and, again, any departure from custom is *prima facie* evidence of bad intent.

About two years ago a Russian writer had an article in the Independent in which he set forth the claim that Russia's advances across Northern Asia was not the result of a deliberate policy, but of the force of circumstances. The lawless peoples along her border would make raids into her territory, or plunder Russian subjects whose business interest carried them across the boundaries, and punitive expeditions only afforded temporary relief. The only permanent cure was to subjugate the adjacent tribes. This contention of his was true, but not the whole truth. Another side of the matter was the number and power of Russian statesmen who welcomed and eagerly seized on the opportunities thus forced upon them for extending Russian dominion. This has been substantially the manner in which England came to subjugate India. The insolence and misrule of Hindoo princes and potentates compelled her to fight them, while jealousy of other powers made her eager to embrace opportunities of extending her dominion, which were forced upon her by native misrule.

This same thing is perhaps the peril which threatens China. The Chinese motto, "Never bump against the foreigner," has added much to her security in the past; but, as we have seen, there was a tremendous rebellion against it in North China two years ago, which shows that the motto is hateful to the Chinese, and illustrates the fact that the stolid patience with which the Chinese will submit when they dare not resist is but the measure of the heartlessness with which they will retaliate when they dare to do so. There is in the Chinese language a certain word which may mean either "patient" or "pitiless"; and this seeming incongruity of meaning is shown to be entire congruity in the workings of the Chinese mind. They are remarkably capable of abandonment to one supreme motive, whether it be patience when powerless to resist, or pitilessness when strong enough to retaliate successfully. It is not so much stolidity as single-mindedness—complete absorption in the dominant thought of the hour; or complete subjection to the dominant force in one's mental environment. Hence, the same Chinese Christian may put me to shame one day by self-sacrificing devotion to a truth dominant

in his mind, and the next day drive me almost to despair by sedulous conformity to current crookedness in regard to some unchristian practice.

But as to the dangers and the problems which confront us in China there is only one solvent, and this is the gospel of Christ; and now is the time to preach the gospel. Doors are wide open on every side now; how long they will remain open God only knows. The words of Christ—"We must work the works of him that sent me while it is day: the night cometh when no man can work"—apply with special force to the present situation in China. It is bright sunshine now; but the winds are blowing from all quarters, with many local storms. Regeneration, regeneration, this is the supreme need of China today; and the gospel preached in the demonstration of the Spirit and of power is the only thing that can regenerate. Other things may conserve, or palliate, or ameliorate for a time; but there is only one thing that can regenerate; and regenerated men and women are the supreme need of China. Christian education can aid powerfully in applying the gospel to their hearts, and add much to their efficiency after they are regenerated; but they must be regenerated.

Just now there is much pushing of educational work by the Chinese authorities. At Shaowu last spring the Prefect said that he had been ordered to establish a college, but had not been furnished with any means for the purpose. But we hear from there that a college has been established at Shaowu, the priests having been ousted from the largest Buddhist monastery in the city to make room for it. It is located about one hundred yards from the Girl's School which Miss Bement has opened in Shaowu.

There is a strong movement to employ Japanese instructors for teaching the Western sciences, and a strong effort also to make the instruction non-Christian. At one important point in this Province the local authorities had called the services of a missionary, and everything was going forward successfully, when suddenly he was given the cold shoulder in obedience to orders from the Foochow authorities. A number of schools for instruction in Western sciences have been started in Foochow; but all of them are non-Christian, and largely taught by Japanese.

Recently four Japanese, said to be instructors in these schools, had a feast at the establishment of a Chinese caterer and provision dealer; but three of them died that night of cholera and the fourth one died the next day. It is surmised that soda water made from unboiled water was the source of the cholera germs, which did the mischief. There's a place where Western science came too late.

Foochow, China, August 15, 1902.

The hearty indorsement given General Russell A. Alger by the Republicans of Michigan, for the position of United States Senator, and his appointment by the Governor will give satisfaction to a large number of people throughout the country. General Alger was a much abused man a few years ago when Secretary of War. But the people of Michigan stood to his defense and gave him ovations when criticism was doing its worst. They knew him of old and believed in him. They believe in him to day as an honorable man, one fit to represent them in the great legislative body of the nation. Corruption is not dominant in politics in Michigan; the citizens of that State would not send an unworthy man to represent them at the nation's capital. General Alger stepped out of the Cabinet and awaited calmly the hour of his vindication, and it has come.

The Sunday-School.

BY REV. W. H. SCUDDER.

Crossing the Jordan—Josh 3: 9,--4: 7.

Lesson 2.

October 12 '02.

Our English cousins have recently celebrated a great event in the coronation of King Edward. It was rather more interesting than most of these occasions, because of a prophecy that the crown would never be placed upon Edward's head, and the coincident illness, which nearly proved the utterance to be true. There were many who doubted, many who were equally confident, and an entire nation that longed for and hastened preparations for the great event. This may be taken as an illustration of the frame of mind in which we find the Israelites at the time indicated in our lesson. No one of the host could escape the fact that at last the nation was upon the verge of a critical event. It is quite possible that some doubted whether the nation would cross the Jordan. Doubters always appear in plenty to throw cold water upon the optimistic proposers of forward movements. They had once before been at the point of success, and had been turned back, what should hinder the recurrence of such a circumstance now. But the great body of people were ready and anxious to proceed. The one object held before their hopes for forty years was at hand. The one climax to the utterances of Moses was on the other bank of the Jordan, beside which they were encamped. The final fulfillment of God's promise, given more than four hundred years before to their national ancestor, Abraham, was in full sight. The sole question was whether their anticipations would be realized, and their expectations amply met.

I. There had been providential preparations of the people. It is generally overlooked that already a considerable conquest had been accomplished. We cannot dwell upon this here in detail, but refer our readers to the ninth chapter of Stanley's Jewish Church, for the general survey, and the separate articles in Hasting's Bible Dictionary for latest information concerning the tribes mentioned in v. 10. We may summarize by noting the campaign against Sihon, King of the Amorites, in whose defeat at Jahaz the country between the rivers Arnon and Jabbok was possessed. This gave the Israelites the key to the approach to Jordan. Moab was in some manner subdued or allied at this same time, and one must not fail to read Num. xxi: 27-30, R. V., for the exultant song of victory, composed in memory of these wars. The extermination of Midian is graphically described in Num. xxxi. Then followed the campaign against Og, King of Bashan, when, aided, perhaps, by the Ammonites, who were eager to have their encroaching adversary annihilated, the entire country north of the Jabbok, including Gilead, was taken, although it would seem that a special expedition had to be sent against the latter section of country before it was thoroughly subdued (Num. xxi: 32). It is in connection with the conquest of this portion of Palestine that the names of three noted men are given us—Machir, Jair and Nobab. By these leaders the two and a half tribes—Ruben, God and half of Manasseh—occupied the entire territory captured in these wars, and became established in permanent localities, with the promise extracted from them that the warriors should accompany the remaining tribes in their expedition against the Canaanites. It is probable that some time was consumed in these campaigns, and encouragement was brought to the entire nation in the victorious results. Thus the way was providentially prepared for the entrance to the Promised Land.

There was still further preparation in the sending of the two spies, who were so remarkably preserved from capture, and reported on their return such a feeling on the part of the Canaanite tribes as to inspire confidence in Israel as to their ability to vanquish them.

II. The immediate preparations.

The command was given to Joshua, and communicated to the people, that the time had at last arrived for final action. We are to notice that the entire movement was conducted on the religious basis. The sanctification or purification of the people was the first thing (v. 5). Whatever external ceremonies might have signalized the event (see Ex. xix: 10-14 and Gen. xxxv: 2), there was a deeper significance, conveyed to these Israelites, of which the external acts were only the symbols. Joshua insists that it is Jehovah's campaign; the nation is but his agent in accomplishing it. For this reason, undoubtedly, the name given to the book containing the accounts of this whole conquest, was "The Book of the Wars of Jehovah" (Num. xxi: 14). Our own parallel to a religious war, that is, a war based upon a religious principle, is so recent as to serve for a potent illustration of the fact in Israel's history. Faith in the Lord, their covenant God, was the necessary foundation of the forward movement Joshua inculcates that when he reiterates the promise of v. 10, basing it upon the presence of their "Living God," and his pledged word already fulfilled in part by the recent conquests. And faith must be shown by willingness to obey. The commands which were issued might have seemed foolish, would have, in fact, to anything but truth. The issuance of an order for the entire camp, consisting of women, children and goods necessary for the merest subsistence of so vast a host, to cross a river without boat or bridge, when its swollen waters were rushing along in the rapidity of a spring freshet, would test the faith of the strongest. Nevertheless, the implicit confidence of their leader must have been a splendid encouragement to them. There is such a thing as being so close to God that we can impart certainty of conviction as to events about to transpire. Paul could say to the despairing voyagers, "Be of good cheer; for there shall be no loss of life among you, but only of the ship." When men like Hudson Taylor address a convention of Christians, their confidence, born of long experience with God's ways, lifts the faith of the entire assembly to such heights that they feel it possible to venture on any work which seems to be outlined, after prayer and consultation. So the people of Israel felt the impulse of a faith resting upon the "Living God," and eagerly prepared themselves for the morrow, on which "The Lord will do wonders among you" (v. 5).

III. The passage of the Jordan.

The incident here recorded is not only the most important event narrated about the river, but is one of the most remarkable miracles in the Old Testament, because there is not the slightest clew to any means by which it might have been accomplished. Modern explanations are not wanting, it is true, the most common inclining to the blocking of the river by a landslip such as T. Drake suggests might have occurred at the place called, in our language, the Red river, where the curious bends in the river banks give evidence of such an event. And this is supported by the actual happening of this suggestion in 1257 A. D., when the river bed below "Jisr Damieh," where a bridge was being repaired, became dry by the cutting off of the waters coming from above, and flowing of that in the vicinity towards the Dead Sea. (See Hastings Dict., Art., Jordan, Vol II., p. 765, a.)

But the account in our lesson gives no such explanation, and it is only pushing the miraculous agency a step back, by the supposition. God performed the miracle for a purpose, and we need not suppose him limited to any method when he wishes to produce results. Dean Stanley's description of this event is so graphic that we give it entire. "For the first time they (the Israelites), descended from the upper terraces of the valley, they 'removed from the acacia groves, and came to the Jordan, and 'stayed the night' there before they passed over." It was probably at the point near the present southern fords, crossed at the time of the Christian era by a bridge. The river was at its usual state of flood at the spring of the year, so as to fill the whole of the bed up to the margin of the jungle with which the nearer banks are lined. On the broken edge of the swollen stream, the band of priests stood with the Ark on their shoulders. At the distance of nearly a mile in the rear was the mass of the army. Suddenly the full bed of the Jordan was dried up before them. High up the river, "far, far away," "in Adam, the city which is beside Zaretan," "as far as the parts of Kirjath-jearim," that is, at a distance of thirty miles from the place of the Israelite's encampment, "the waters there stood, which 'descended' 'from the heights above'—stood and rose up, as if gathered into a waterskin; as if in a barrier or heap, as if congealed; and those that 'descended' towards the sea of 'the desert,' the salt sea, failed, and were cut off." Thus the scene presented is of the 'descending stream' (the words employed seem to have a special reference to that peculiar and most significant name of the "Jordan"), not parted asunder, as we generally fancy, but, as the Psalm expresses it, (cx: 3) "turned backwards" the whole bed of the river left dry from north to south through its long windings; the huge stones lying bare here and there, embedded in the soft bottom; or the shingly pebbles drifted along the course of the channel.

The Ark stood above. The army passed below. The women and children, according to the Jewish tradition, were placed in the center, from the fear lest they should be swept away by the violence of the current. The host at different points, probably, rushed across. The priests remained motionless, their feet sunk in the deep mud of the channel. In front, contrary to the usual order, as if to secure that they should fulfill their vow, went to the three Transjordanic tribes. They were thus the first to set foot on the shore beyond. Their own memorial of the passage was the monument (put up later between the fords and the mouth of the Jordan). But the national memorial was on a large scale. Carried aloft before the priests as they left the river-bed were "twelve stones" selected by the twelve chiefs of the tribes. These were planted on the upper terrace of the plain of the Jordan, and became the center of the first sanctuary of the Holy Land, the first place pronounced "holy," the "sacred place" of the Jordan valley, where the tabernacle remained till it was fixed at Shiloh. It must have seemed to the vast host that they had re-enacted the events connected with the escape of their fathers from Egypt, and the passage through the bed of the Red Sea. One was an escape from slavery, the other a deliverance from the wilderness. Both served to fix in mind the great fact, "There is none like unto the Lord our God."

Better the child cry than the mother sigh.

A creed may be made a casket for a faith.

Christian Endeavor Service.

Topic for October 5th.

Fruitful or Fruitless. John 15: 1-8-16. Mark 11: 12-14.

By Rev. Ben. F. Sargent.

Here we have the vine, the branches, the husbandman, the pruning, and the fruit.

All of Christ's representations of himself and the Father, and our relationship to himself, were beautiful in their simplicity. Palestine was so much like California that it sometimes seems as if he wrote for us, more than for the best of the world. He spoke so much of the birds and the flowers and fruit-bearing, and this is the land in which all these are found in their perfection.

Christ the True Vine.

Christ is the genuine, the real, the divinely appointed vine. This is not the man Christ Jesus, but the divine Savior, in his completed work. It is he who reproduces himself in every true believer, and giveth himself for the believer's life. Christ's last words were not those of the dying man, but of a living King. This same Christ is now incarnate in the life of every true Christian Endeavorer, making himself seen in what is seen of us, and felt in what is felt of us.

The Endeavor Branch.

"Ye are the branches." As the branch cannot bear fruit of itself, no more can ye, except ye abide in Me." Our first lesson, then, must be, that union with Christ is the source of our fruitfulness. This principle is so important that Jesus repeats it in the next verse. Let us learn it in both places. But we must meet this truth with one that Jesus is teaching in the same lesson, that the vine needs the branches. For without the branches the vine cannot manifest to the world the quality of its being. So Christ says to his disciples, "I have need of you." O young man, Christ needs you. Become a branch and bear fruit for Christ and for humanity!

The Husbandman.

And the Father is the husbandman. It was he who gave his son to be the vine, and called us to be branches, selecting us from many states and continents, and carrying us across countries, planted us just where we are, to bear fruit for him. I am glad that it is not a "hired man" who is to do the pruning, but one who knows and loves each individual branch. One who has a plan for each branch and knows what it is capable of being. I am sure we can trust ourselves in his hands.

Purging and the Pruning.

Some branches are pruned and some are cleansed (R. V.). The branches that do not bear fruit are cut away, for they absorb the strength of the vine to no purpose. Their fate is foretold in the sixth verse. But every branch that bears even a little fruit is cleansed, that it may bring forth more fruit. This cleansing does not primarily suggest the knife and saw; rather the spray and gardner's syringe. Very grateful to the plant must these be, removing the dust and opening every pore for freer air. This is typical of two things: the cleansing of the word and the cleansing of the Spirit. Christ himself points this out (though it is often overlooked) when he says, "Now ye are clean through the word which I have spoken unto you." That is "clean from past sin through the acceptance of and obedience unto Christ's word" (Abbott). Of the other cleansing, surely every child of God knows. Paul cries in I Cor. vi: 11, "But ye are washed, but ye are sanctified * in the name of the Lord Jesus, and by the Spirit of God." Of course, the child of God may run too much to leaf (confession) and

too little to fruit. Then must come the pruning to save the branch for fruit bearing.

The Fruit.

"Bearing fruit" has become a somewhat indefinite phrase to us, but there was nothing indefinite about it in the mind of Christ. It is defined in the seventh verse as "power in prayer"; in the ninth verse as "continued love"; in the eleventh verse as "my joy," thus determining its quality, and "full," thus determining its quantity. In the twelfth verse it is defined as "love to others"; in the fourteenth as "obedience," and in the sixteenth as "service."

The spirit in which each of these is to be rendered is set forth in Galatians v. 22-23, where the fruit of the Spirit is declared to be "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." In sad contrast to this array of fruits is the picture set before us in our second lesson where the fig-tree, which promised fruit, bore "nothing but leaves."

We ask how to avoid that possible condition and fate, and are turned back to Christ's own words, "Abide in me, and I in you. He that abideth in me and I in him, the same bringeth forth much fruit."

Last Year's Growth is Fruitless.

On coming to California a friend pointed out to me the fact that last year's growth of the grape produces no fruit this year. This is as true of the orchard as of the vineyard. No peach or plum, apple or pear, which have ministered to us this year grew on wood that was more than two years old. If there had not been new growth there had not been any fruit. Is it not possible that some of us Endeavorers have been trying to bear fruit on the growth of other years? Let us remember that the period of growth and of fruit-bearing are co-ordinate.

Resistant Stock

This same friend told me of the trouble of the deadly phylloxera—the little insect which works under ground and eats out the vitality of the root, causing the plant to wither and die. He said that the evil had been overcome by the introduction of resistant vines, upon which the grapes were grafted. Is your life dying at the top? Possibly you have grafted your hopes and faith in your own natural power to resist sin. But Satan, that wily evil, works under ground, and is hidden as well as crafty. Be grafted in Christ, so you shall resist all foes, and in your Christian life shall be, not fruitless, but fruitful.

General Association of California.

The annual meeting will convene in Petaluma, October 7-10, 1902.

In order to secure the special rates offered by the S. P. Co. and the Santa Fe Co., fifty certificates must be issued to attendants upon the meeting, to be called for by the purchasers of tickets when the ticket is purchased at local stations of these two roads. The certificates are not distributed by the Registrar, as in former years.

While the hospitable spirit of the church in Petaluma is unexcelled by that of any other church in the State, it should be remembered that the town and the church are not large, and of necessity the church is restricted in its offer of entertainment to those who, according to the Constitution, make up the roll of the Association: to representatives of our benevolent societies and to those assigned parts on the program.

With few exceptions, each church is entitled to but

two delegates. Our smaller churches, like our entertaining church at Petaluma, have sometimes had their hospitality overtaxed by being asked to entertain those whose interest in the gathering draws them to the meetings, but for whose entertainment such a church is utterly unable to provide.

This frank statement seems necessary when the Association meets in the smaller towns, as it does this year, but has sole reference to the matter of entertainment, and not to attendance upon the meetings; for all are most welcome to the sessions of the Association.

H. E. Jewett, Registrar.

Woman's Board of Missions for the Pacific.

Report of Recording Secretary for the 29th Annual Meeting.

Following in the succession of Recording Secretaries I submit this report of the year's work. Our meetings have been held, our bills paid, our pledges fulfilled, and although nothing very remarkable has taken place, still we may call it a prosperous year, and realize that the "good hand of our God has been upon us," as Nehemiah said many years ago; if we have had losses in our membership, let us look to it that there are no losses in our zeal and interest; and now we are met on this 29th Annual Meeting.

Our annual for 1901, held in the Third church, San Francisco, was well attended. Our President, Mrs. Peck, was re-elected, with a board of officers much the same as the previous year. The Young Ladies' Branch reported a change in its constitution. Owing to the formation of Christian Endeavor Societies and Young Ladies' Guilds, its membership had grown less, and in place of the usual officers, a Superintendent was to be chosen, and the money collected to be paid to the Board Treasurer. Miss Flint was appointed as Superintendent of Young People's Work. Miss Denton of Japan and Miss Barker of India addressed us, giving many interesting items of their work. Much sorrow was felt at the announcement of the death of Mrs. Perkins, the mother of two missionaries, whose prayers were unfailing for God's blessing.

In December we met at the First church, Oakland; in March at Bethany; and in June at Alameda. These meetings were enjoyable, and we were most hospitably entertained by the ladies of each church.

On October 22d, there was a reception at the Y. M. C. A. to missionaries returning to their fields in China and Japan. We looked in the faces and heard the voices of some veterans, namely, Mr. and Mrs. Stanley on "Tientsin"; Miss Andrews of Tung Cho; and Mrs. Davis, Miss Parfalee and Miss Adams of Japan. These occasions are of great value, giving us a needful opportunity to know our missionaries.

At the December meeting we heard Miss Brown of Nigata, and Mrs. Smythe of the Methodist Board at Foo Chow; in March Miss Melville of West Africa addressed us; also Mr. and Mrs. Arthur Logan, who were on their way to Guam to join her, and Mrs. Price. In June we were glad to hear Miss Watson of Egypt, belonging to the United Presbyterian mission, and Rev. Mr. Perkins of Madura. We have greeted with pleasure friends from the East who are interested in the Boards at Boston and Chicago. Their work is on a larger scale than ours, and they have many new features. At each meeting we have heard the graphic accounts Mrs. Farnam gives of our missionaries, and also, papers by ladies of this vicinity.

Our Branches—the Southern, Oregon and Washington—sent their reports to our last Annual. Our President attended the annual of the Southern Branch last April, speaking seventeen times in twenty days; and, if possible, hopes to attend the Washington Branch Annual this fall.

As in previous years we have supported missionaries and schools in India, China, Japan, Turkey and Africa. We have relinquished our work in Spain, feeling that the higher education is beyond the province of this Board; instead we have a new field in the Foochow mission at Pagoda Anchorage.

The Cradle Roll is flourishing under the enthusiastic care of Miss Piper.

A new interest in the study of missions has been found in "Via Christi," which takes up the centuries from Paul's time to Carey and Judson. This has been prosecuted with vigor and enthusiasm in Pilgrim church, Oakland; also in Santa Cruz, Fruitvale, Berkeley and Plymouth church, San Francisco.

Mrs. F. H. Foster, who edited our column in The Pacific, has removed to the East; her sister, Mrs. Ireland, who was planning to return to Africa, and to whom we voted to send a small donation for the Ireland Home, died after a short illness in the spring. Mrs. Farnam has added to her other duties the care of the column.

As we pass in review these months we are reminded of the loss we have suffered in the death of our dear Mrs. Smith, who went to Glory on New Year's morning; although unable to be present at our meetings for some time her interest was active to the last; and the present Secretary has learned much from her. A memorial service was held in Mrs. Smith's honor at the March meeting. "She, being dead, yet speaketh." Among the large amount of paper which was in Mrs. Smith's care is the original draft of our constitution. Copies of this were sent to the churches, and there are the lists of charter members from Santa Cruz, Santa Barbara, Clayton, San Jose, and churches in San Francisco and Oakland.

The record of the year is finished.

"Another year! Another year!

How many a grief has marked its flight!

Some whom we love, no more are here

Translated to the realms of light."

The Southern Branch.

The latest word to us from Miss Denton was a postal containing the words, "The past year has been one of great, great advance in our work."

Mrs. A. E. Larkin of Ontario now has charge of the Traveling Missionary Libraries for the San Bernardino district. Auxiliaries in this district please confer with her about obtaining them.

A number of our auxiliaries are now studying "Via Christi" in their missionary meetings. It certainly furnishes a good solid foundation of missionary information on which to build up more perfectly the knowledge of present progress.

Facts and news of our own workers should be brought in, along with this uniform study.

The President of the Southern Branch would be glad to hear from Auxiliaries, as to their winter plans for meetings, and know of the success of the uniform study.

A book so convenient for use and reasonable in price as "Via Christi" should be owned and read by large numbers among us. Thirty-five cents to Fowler Brothers, West Second street, Los Angeles, will procure a copy.

There will follow some suggestive programs from this book used by some of our Auxiliaries. The two given this month are from Chapter I. The topics with Roman numerals are supposed to be thoroughly prepared, but are not to exceed seven minutes each. The questions are to be answered briefly in one minute, if possible.

Topics.—I. "The Times of the Roman Emperors." II. "Early Apologists and Early Translators of the Scriptures." III. "Justin Martyr and Early Women Martyrs."

Questions:

1. How does the social upheaval of the early Christians compare with that of Socialists of today?
2. Why did Christianity tend Westward?
3. Why is it said, "The blood of the martyrs," etc.?
4. Were city or country missions more fruitful, and why?
5. The Catacombs?

Devotional exercises, consisting of Scripture as suggested in "Via Christi," Chapter I.

Earliest Christian Hymn.

Prayers, from pages 24 and 25 of "Via Christi."

Table No. 1, given in the same, read or written on the blackboard.

Questions.—Who were the first missionaries, their methods, first tour, different kinds of work? Name a few noted Christians from 100 to 300 A. D., giving countries, work and career. Give something about the early women martyrs.

References.—"Via Christi"; Barnes' "Two Thousand Years before Carey"; Mrs. Scudder's "Nineteen Centuries of Missions"; Smith's "Short History of Christian Missions."

Church News.

Northern California.

Oakland, First.—Last Saturday afternoon thirty of the Young Folks' Circle took a car ride and tramp to Rocky Village, North Berkeley. At dusk, after pleasant games, a roaring bonfire was kindled, around which lunch boxes were soon made empty. "Bible Study" Sunday was observed by the Sunday-school. Nearly all scholars present had Bibles. Enjoyable addresses were given by W. A. Kling of the Y. M. C. A., G. W. Ayars of Illinois, and Mr. Brown. The offering, \$10, was donated to Bethlehem Mission, San Francisco. Sunday-school attendance has registered close to 500 during September. Almost an entire class of boys will become church members next Sunday.

Lodi.—With the 1st of October Rev. G. H. DeKay closed his first year at Lodi and Lockeford. His report for this period shows 143 sermons and over sixty Sunday-school classes taught, 525 calls extending over a territory twenty miles long by ten wide, and over forty prayer-meetings conducted. Fourteen have been received into membership, all but two on confession of faith. An addition to the parsonage has been made costing nearly \$500, upon which the pastor labored three weeks as carpenter and painter. The organization of other churches, and many removals during the past few years, have weakened these fields a great deal, and the problem of church life is a serious one. There are eight other religious organizations in the community of Lodi for about two thousand people.

Berkeley Park.—Park church discovered that their pastor celebrated his twentieth wedding anniversary

September 27th, and in the evening on a loving pretext, Mr. and Mrs. Scudder were lured to the church, which was in total darkness, but as they entered the lights were turned on, and in a beautifully decorated room, over one hundred people were waiting to shower congratulations on the surprised bride and groom. A delightful program was prepared and in a speech full of affection and appreciation the President of the Aid Society presented the wherewithal to replenish the China closet, assuring the pastor that the whole community, as well as the church, had participated in the pleasant surprise. A delicious collation was served by the young ladies. On no occasion in their twenty years of married and pastoral life have Mr. and Mrs. Scudder had a more delightful celebration.

Southern California.

Pasadena, First.—Rally Day was observed by the Sunday-school last Sunday, a full attendance being present. A pleasant feature was a talk to the children by Rev. Robt. J. Burdette, who also occupied the pulpit and was greeted by a large congregation. Although Mr. Burdette has made his home for several years near the church, this is the first time our congregation has had the pleasure of hearing him. Dr. Atterbury of North China spoke to the Endeavorers at their missionary service in the evening.

Washington.

Clayton.—Though every member has removed from the place, services are still maintained, Pastor McConaughy of Deer Park going there every fortnight.

Sprague.—Rev. W. H. Wilbur, formerly of Soquel, Cal., finds sufficient to keep him busy, and is encouraged by the improving conditions of the community.

Spokane, Pilgrim.—This church is planning for the General Association, to be held the last week in October, postponed from the third Tuesday in September. Pastor Walters is proud of his new church edifice and parsonage, built not without aid from the C. C. B. S.

Spokane, West.—Rev. Mark Baskerville still cares for this small but vigorous church, a few miles distant from the center of the city. The church is fortunate in having among its members the Hoyt brothers, relatives of a former Sacramento pastor, and devoted to the building up of Congregationalism in all righteous ways.

Spokane, Plymouth.—Pastor Gale has returned from Iowa with his bride, and is immersed in the affairs of his parish. A lot has been given for a parsonage, which is now in process of erection. While thus improving its plant, this vigorous church is not unmindful of its obligations, having this month made a payment of about \$200 to the Building Society and planning to meet the balance of several hundred within the next few months.

Spokane, Westminster.—After journeying 7,000 miles this summer, Dr. Wallace returned in time to resume his labors the first Sunday in September, when good congregations greeted him. The ladies have recently realized a handsome sum from their rummage sale, and are devoting the proceeds to paying off an interest-bearing obligation. There is a movement on foot, led by a prominent woman, to raise an organ fund.

Colville.—This church is much encouraged, having J. M. Williams and his wife as leaders. Though both are from Canada, they are adapting themselves admirably to life under the Stars and Stripes, and are general favorites in the community. Mrs.

Williams is a beautiful singer, and thus adds to the attractiveness of the service. The parsonage has recently been renovated, and is now a cozy home for the newly married couple.

Deer Park.—A new parsonage of nine rooms is building on the large church lot, and ere long will be ready for occupancy. Pastor McConaughy fears he will needs be the only occupant for a time, as wife and children are wintering in Spokane, that the latter may have the advantages of excellent schools. The manse has good-sized rooms, some of which on the first floor open into each other, thus affording a delightful place for church socials. Money has been voted by C. C. B. S., but it is a question if it is ever called for, as loyal friends stand ready to furnish sufficient means.

Ritzville.—This town is growing in numbers and attractiveness, and many are increasing their worldly goods through the prevailing prosperity. Pastor Whitham, much beloved, is greatly encouraged by developments. The esteem in which he is held was shown in the gift of \$100 as he started on his vacation and the welcome given on his return. Just now his mind and heart are absorbed in increasing the usefulness of his church by erecting near the present edifice a gymnasium to cost several thousand dollars, money for which the business men are willing to provide. Plans are already on paper, and a preliminary meeting on a recent Saturday evening gave much encouragement to the project.

Hillyard.—This railroad town, a few miles from Spokane, and connected by electric cars, gives cordial welcome to its new pastor, Rev. W. H. Cooke; and an old friend of the latter, who has known him for twenty years, observes that he has not for a long time seen Brother Cooke look more cheery and happy. Some of his old-time fire and enthusiasm has returned, and he seems to feel as if he were in exactly the place where his powers can do the best work. Associated with Hillyard is Pleasant Prairie, where Brother Cooke preaches to one hundred or more people of one of the finest farming communities in the Northwest. If the work continues to develop, Pleasant Prairie may well demand the entire time of a pastor, and probably will then be able to support him, especially if through the C. C. B. S. a parsonage can be erected.

Bossburg.—One of the most northerly churches in the State, on the Spokane Falls and Northern Railroad, is pastorless and unable of itself to support a pastor; but it may be connected with three other points and has a sufficiently extensive parish formed for the right man. If some wise-headed, consecrated man is willing to give himself to self-sacrificing work, doubtless Superintendent Scudder will be glad to open the way for him at these points.

Washington Letter.

By I. Learned.

The deputation from the Congregational Union of England and Wales, consisting of Rev. Alfred Rowland of Crouch End church, London, Chairman of the General Committee of the Union, and an excellent chairman of the Union itself; Rev. J. D. Jones of Bournemouth; Hon. Edward Smith of Bewdley; and Dr. Lambert of Lincoln, visiting the Congregational churches of Canada, reached our neighboring British Columbia city of Victoria on Thursday, September 18th. They crossed the Atlantic, and then our continent, with a view of

bringing to the Congregational body in Canada the greetings and fellowship, and such possible helpfulness as might be suggested as needed by the weaker conditions of our churches, especially in Canada. Some days before their date in Victoria the secretary of the deputation wrote to two of our Seattle pastors and the two superintendents of our missionary work, requesting that one or more of them might meet the deputation for a conference as to our methods on this side of the line and the possibility of co-operation in the missionary extension of Congregationalism.

Quite unexpectedly, it was the writer's privilege to meet these gentlemen and represent for the day the Congregational forces in Washington. As might be expected, this deputation disclaimed any authority, but it will probably be found later that they will have some counsel to give to their brethren and officials of both the Canadian and colonial missionary societies.

They did express great pleasure in their visit, but much surprise at the very weak condition of the Congregational work throughout the Dominion, and especially of that in Manitoba and other western provinces. During their stay Rev. J. D. Jones gave a most excellent address on Congregationalism at Victoria, and preached both morning and evening at Vancouver on the Sabbath. Rev. Alfred Rowland of London spent the Sabbath in Victoria, and preached two magnificent sermons to large congregations. Hon. Edward Smith gave a very interesting address in the A. O. U. W. hall to the workingmen of Victoria on the "Adult Schools," he being President of an "Adult School Association," having over twelve thousand members. There are over two hundred and forty thousand workingmen in England connected with these adult schools. They meet mostly during the morning hours of the Sabbath, before the usual Sunday services, and many of them as early as half-past seven o'clock. They are entirely distinct from any denominational or sectarian connection, and open with a song and prayer, and an hour is devoted to the study of the Bible. In this way, it is said, great good is being done.

Within a few weeks there has grown out of the Sunday-school and some special evangelistic work at Machias, Snohomish county, a Congregational church of sixteen members. They have already called a pastor, Rev. R. H. Parker, who, with his family, is on the ground and intensely interested in the new field. A church building is in process of erection. This is the first and only church in a community of between five and six hundred people, and all of them, within and without the church, seem to take a deep interest in the advancement of the enterprise. Four miles further north is Hartford Junction, from which point in different directions are three Sunday-schools, each of which have been doing some excellent work in their respective neighborhoods, and it is now the purpose to gather them all at this one point in a larger reorganized school. Already several persons have suggested a church organization, into which they would be glad to enter, and funds sufficient to justify the erection of a chapel have been subscribed. All of this work will come under the pastoral care of Mr. Parker, who is proving a wise and energetic worker.

More than a year ago the Seattle Congregational Church Extension Society was organized, and Hon. W. H. Lewis of Pilgrim church was made the President. During the fourteen of fifteen months of its existence there have been several meetings of its Board of

Directors, who have been quietly feeling their way and planning for some systematic, aggressive work. Two weeks ago Rev. J. T. Nichols, pastor of our Edgewater church, was unanimously elected superintendent of this city work, and after considering the question very carefully he has now accepted the position and will enter upon his new duties just as soon as his church will release him.

A chapel will at once be erected for the Dean-street Mission, for which the money is already largely provided.

Three other points are being considered and definite locations will soon be determined upon.

Puget Sound Academy opens its present school year with a patronage larger, with one exception, than any term in its history. Prof. George C. Snow and his new associate and assistant, Prof. Taylor, are proving to be just the men to build up this very useful institution.

Letters from Nome indicate the prosperity and usefulness of our church there, and mention several needs which should have been called for earlier. They report a great dearth of Bibles, and the pastor, Rev. C. E. Ryberg, pleads that a quantity may be sent by one of the last boats of the season. Our local Bible Depository is very bare, but friends in Seattle hope to be able to send up a few copies this week. More books for their library are very much needed, and, as far as may be, new books should be sent. Friends who during the coming winter read books of which they have no further use, and would be willing to donate them to such a demand, may send them at any time to the address of Rev. Samuel Greene, 515 Bell street, Seattle. Frequently arrangements can be made for reduced transportation in quantity from this city.

Rev. W. C. Fowler, formerly of Genesee, and during the past year at Nome, has accepted the call of the church at Cheney.

Rev. W. H. Chamberlain has resigned his pastorate at Newport, and continues at Priest River, Idaho. Rev. Mr. Fletcher takes up the work at Newport, Usk and neighboring stations.

Rev. Mr. Lewis, late of Oklahoma, will supply at Kirkland for a few weeks.

We are glad to welcome Rev. Stephen R. Wood on his return to Washington for evangelistic work among our churches for a year.

Rev. Mr. Hosford, late of an M. E. Conference in Nebraska, who recently has visited with Plymouth church, Seattle, goes to Valdez, Alaska, to relieve Rev. D. C. Cram for three months. Mrs. Cram has already come down and goes to Minnesota for a few months' visit.

Seattle, September 27th.

Oregon Letter.

By George H. Himes.

The First church of this city gave a most delightful reception to Rev. Dr. and Mrs. Edwin L. House last Wednesday evening. The spacious church parlors were exquisitely decorated in honor of the event, and the attendance of members was large. A goodly number of the city ministers, of other denominations, as well as their members, were present to extend cordial greetings to the new pastor and his wife, and already they are beginning to feel very much at home. Rev. Cephas F. Clapp, Home Missionary Superintendent, extended a welcome on behalf of the Congregational churches of the State. Rev. Alexander Blackburn, D.D., pastor of the First Baptist church, gave words of welcome on be-

half of the ministers of the city. Rev. T. L. Eliot, D.D., pastor emeritus of the Unitarian church, the oldest minister in point of residence, gave words of general greeting, and recalled in a feeling manner the kindly reception given him thirty-five years ago by Rev. George H. Atkinson, then pastor of this church. Deacon Charles L. Fay voiced the welcome in behalf of the church, and pledged its hearty co-operation in all ways needed to strengthen and promote the pastor's influence in building the work of the Master in this city. Opportunity being given Dr. House responded in happy vein for Mrs. House and himself, being thankful for the spirit of good will manifested, and taking it as an earnest of the future, which, with unity of effort, will most certainly result in the spiritual uplift that all should welcome and be a factor in the community in all things that tend to its betterment. He thought the gospel of work needed to be emphasized, and already in his brief residence here he had discovered that there was abundant necessity for persistent and aggressive effort upon the part of the people as well as the pastor. "Forward" was to be the watchword of his ministry, sustained by faith in God and a mighty desire to do good to his fellowmen, in which he desired the fullest co-operation of the church. Anything less than this would mean failure.

Between the addresses vocal music of a high order was interspersed. At the last light refreshments were served by the Ladies' Aid Society, and thus a most delightful and inspiring evening was closed.

The conditions at the beginning of Dr. House's ministry seem to be exceedingly hopeful. He is an optimist by nature, and hence is an enthusiast in all he undertakes, carefully surveying the ground, to be sure that any plan of work that he desires to carry out is wholly practicable.

To the forceful man, who has the requisite qualities of leadership, there is, in this church, an opportunity for doing a great deal of good in many ways—an opportunity scarcely second to any in the land. But it must be brought to pass by the united effort of the membership as well as of the minister. Leadership is difficult without willingness on the part of the people to follow.

Here are a few words from Dr. House's heart, which set the pace of his purpose:

How may I be a stronger, happier and more useful Christian this fall and winter?

1. Tell God everything and let worrying be a sin of the past.
2. Take into life each day one drop of honey from the honeycomb of his Word.
3. So live that, as you go to rest at night, you may recall a deed performed that brighten another's life and glorified your Savior's name.
4. Determine to attend, as far as possible, every stated meeting of your church and arrange for this accordingly.
5. Always speak lovingly and appreciatingly of every one, and discourage the opposite tendency in others.
6. Speak to all strangers who come to your church, and above all do not find fault if some are in your pew.
7. As consecrated giving is eternal getting, hold back nothing from your Lord that you can give and he can use.

Rev. H. H. Wikoff, Field Secretary of the C. C. B. S., and Mrs. Wikoff arrived here during the week.

Rev. Charles E. Philbrook has accepted a call to one of the Washington churches, and will labor in the Puget Sound region.

Rev. R. H. Kenendy of the Albany church, supplied the Hillsboro church today.

The Portland Y. M. C. A. has had one hundred new members enrolled during this month so far. Since the new addition to its building was completed the usefulness of the Association has been greatly increased. Many are availing themselves of the educational facilities afforded by the Association. Seventeen different classes will be at work this winter. Special attention, in addition, will be given to systematic Bible study, particularly from historical and devotional standpoints. Rev. Edgar P. Hill, of the First Presbyterian church, gave an opening address this afternoon on the importance of this work, and showed by forcible illustrations how interesting it might be made.

A route for an electric railway from Portland to Hillsboro, and probably to Forest Grove, and other points farther north, has been surveyed, and the right of way to a considerable extent obtained. There was considerable friction sometime ago in getting the right to enter this city, but it is believed that all difficulties have been adjusted, and that before long the grading of the road will begin. From the best information obtainable there is ample capital behind the enterprise to insure its speedy completion. This will be a public benefit, and the road will open up to easy access one of the best farming sections in Western Oregon—a region that is comparatively remote at present.

An important work of the same character is already well under way, leading from Portland eastward and southeastward, to tap an extensive farming country. The line is being graded and track laid. Part of the rolling stock is on hand. These lines will tap regions hitherto inaccessible by any public conveyance aside from mail carriers' wagons, and will lead to rapid development.

Refreshing showers during the week have quenched the fires and stopped the smoke, so that for the first time in a number of weeks our magnificent snow-white mountains stand out in magnificent array. So far no further loss of life has been reported, but the loss of homes continued to grow. Relief committees are at work, and funds, clothing and merchandise are accumulating to an extent that indicates that all real suffering will be alleviated within a short time.

Portland, September 28, 1902.

Book Notices.

"The Beginner's Course." Bible lessons for children under six years, arranged by the International Sunday-school Lesson Committee, with notes and suggestions for teachers. An excellent book for use by those who have the teaching of the little ones. Dr. A. F. Schauffler, chairman of the sub-committee on the Beginner's Course, says: "This course is the result of much conscientious work, and had been completed only after consultation with more than 51 teachers of these beginners. The aim in this course is that the teacher should aim not only at the impartation of the lesson facts, but most earnestly also at the nurture of the religious life of the child. This book, issued by the Pilgrim Press of Boston and Chicago, will be found highly suggestive and helpful.

"Extempore Prayer." By Rev. M. P. Talling, Ph.D. This volume owes its existence in part to the conviction that in many churches the weakest part of the service is public prayer. It has been so constructed as to be helpful not only to those who lead in prayer in the pulpit, but also to all Christians. The advantages of free worship over ritualistic and liturgical are set forth, and then such instruction is given as to make the book of value

not only to the student and minister, but to the layman as well. There is a consideration of public prayer as distinguished from private prayer; of the preparation for public prayer; of the principles and conditions of effective prayer; and of the architecture of prayer. Some of the faults and excellencies of public prayer are set forth, and there is a most excellent chapter on "The Altar in the Home." The reading of this book by laymen would result undoubtedly in the setting up of more family altars and of more effective participation in the prayer-meeting services. Many a pastor would find in it along with much that he already knows a large amount of refreshment and stimulus which would work out in betterments, as from time to time he led his people in the public prayer service. The collection of prayers, occupying about 75 pages of the volume, will be found suggestive and of value in obviating that sameness of petition which is frequently observable. (F. H. Revell & Co., Chicago and New York; pp. 302; \$1.25. net.)

"Marriage, Its Duties and Privileges." By Mary Wood-Allen, M.D. There is need for the extensive circulation of such a book as this. The first 109 pages are devoted to a general discussion of marriage, which is said to be the supreme problem of human relationships. Some years ago, writes the author, a young woman called at my office and said: "Doctor, I am soon to be married, and I desire to inform myself concerning all the things that, as a wife, I ought to know. I wish to pay you by the hour, as I would for music lessons, or German; to come regularly and canvass the whole subject." The idea, says the Doctor, was a novel one, but exceedingly practical. The arrangement was made, and for several weeks the young woman went regularly and took her lesson in what a prospective wife ought to know. "The subjects discussed were not limited to the physiology, but covered the whole domain of wifehood. These interviews were of a Socratic sort, with questions and answers on both sides." This book of 422 pages, one for all husbands and wives, considers the subjects on which all ought to be thoroughly informed, and has in addition much that will be found valuable to the mother in the care of the new-born child, as well as in those days preceding its advent. Inasmuch as the advice to husbands and wives is on the high plane, there is a chapter for those who do not or cannot or will not live on that high plane. (F. H. Revell & Co., Chicago.)

The church in Sunol rejoices in the coming to them of Rev. and Mrs. T. G. Lewis. The new pastorate begins the present week. Sunol has been fortunate in a succession of effective pastors; and the church, though small as to numbers and pecuniary ability, is grounded in the faith, at peace within, and a power for good in all that community, for which there is no other religious organization.

Next Monday, at the meeting of the Congregational ministers of San Francisco and vicinity, a gentleman from Marsovan, Turkey, will read a paper on "Comparative Religion," with special reference to Mohammedanism.

God made both tears and laughter, and both for kind purposes; for, as laughter enables mirth and surprise to breathe freely, so tears enable sorrow to vent itself patiently. Tears hinder sorrow from becoming despair and madness; and laughter is one of the very privileges of reason, being confined to the human species.—Leigh Hunt.

Boys and Girls.

How Peter Named Himself.

Percy Morgan's aunt, going to Europe, presented her pet cat to her nephew. Since this aunt had lived just next door, it was not a hard matter to induce her "Peter" to change homes, although at first he winked indifferently at Percy's coaxing, and refused to budge an inch from the top of the post by the veranda steps.

But the night fell cold and Peter was hungry; so he rose, stretched himself, and walked solemnly over to the next house.

After his hunger was appeased at Percy's eager hands, he was persuaded to sit in front of the open fire in the library and be stroked and petted by his new master. He even deigned to sing a low song in his deep base voice.

With this he seemed to consider himself completely installed in his new home.

Percy was delighted with his new pet. It was "so nice to have something to play with which was alive!"

One day he suddenly exclaimed, "What a horrid name Peter is for my nice cat! I don't see what did make aunty call him Peter!"

"Rechristen him," suggested papa. Papa was laid up on the sofa for a few days with a sprained ankle, and was, therefore, ready to be useful mentally to any one.

Percy gladly caught at the suggestion. "May I, papa? Do you think he'd learn a new name?"

"Certainly."

Percy sat lost in thought for several minutes, and seemed to be intently watching a stick of wood burn in two and fall apart. "Papa," he finally said, "I can't think of any name nice enough."

Papa had also been thinking. "Suppose we let him choose his own name," he said.

"Oh, how? how?"

"I'll show you. Bring me a newspaper and the shears."

Then he showed his son how to trim off the margins and cut them into lengths of about six inches. "Now," said he, taking out his pencil, "we'll write a name on each one. Let me see—" and he scribbled busily until every strip was marked. Then he read the list to Percy: "Jerry, Tony, Ginger, Tom, Grimalkin, Tiger, Cato, Plato, Otto, Mustafa, Caesar, Rene."

The boy laughed. "Why, papa, I think some are very queer. What is that Grim—Grim—"

"Grimalkin means an old cat."

"But my cat isn't old."

Papa smiled. "No, that's true, dear; but he will be if he lives long enough, and just while he's young you might call him 'Grim' for short."

"All right," and Percy's face was perfectly contented.

"Now, then, tie the cord across the room and then pin the papers upon it as Bridget pins her clothes upon the line. Good! Now stand here by me and jar the line so that the papers will flutter, and see if Peter won't try to catch them. The one he succeeds in pulling off will have his name on it."

Percy quickly started them dancing like vertiable sprites, and Peter was all attention in a twinkling. He ran along under the line, looking up curiously at each quivering paper.

Back and forth several times he went. He mounted a chair, and putting his head very knowingly on one side, reached out his paw toward an end paper. No; it was too far off. To the other end he ran where, springing to Percy's shoulder, he attempted to walk from it down the string, but fell to the floor.

"Peter thought he could walk a tight rope without any practice, didn't he?" said papa. But Percy was laughing too hard to reply or even to wonder what a tight rope was.

There was an ottoman on the floor with a fur rug thrown over it. Peter went over to it and threw himself upon it but still closely watched the tantalizing papers. Finally he fixed his eyes brightly on one while his tail thrashed back into the fur and twitched excitedly, sometimes only the tip, and sometimes with a quiver that ran its whole length. Suddenly his claws gripped the edge of the ottoman, his eyes dilated and with a mighty spring he brought down a paper. Percy fairly shrieked with delight. In fact, he was so excited that he forgot all about the name.

"Run and get the paper!" cried papa, "He'll tear it up, and then you'll never know what his name is."

Percy quickly secured the precious paper then, which the cat was tossing wildly about the room. He slowly spelled out the name thereon. "O papa, he's called himself Caesar! That's like a king, isn't it?"

"Yes; and the old Caesars were great conquerors, so it is a very fitting name for such a conquering hero as your cat has proved himself to be."—Rose Thorn, in *Youth's Companion*.

"Napoleon Bonaparte" occupies the place of honor in the September number of "The American Boy." The editor of "The American Boy" has undertaken to write the history of Napoleon for boys, and the first chapter, treating of Corsica and the Corsicans, Napoleon's parentage, birth, childhood and school days, appears in this number. There are seventy-five pictures in this interesting number illustrating the stories and the leading articles.

Familiarity With the Bible,

It is to be feared that many people do not possess that familiarity with the Bible, even as literature, which they should have. The story is told of a student who came to a college professor with the question, "Is not the Book of Daniel a very difficult book?" The professor inquired: "What is the chief difficulty you discover in it?" "My chief trouble," replied the student, "is to find it." More than one man we know, cultivated though he might be, would be at a loss if asked to turn quickly to this or that book of the Bible. Culture should include familiarity with the Scriptures, at least with the English Bible. People should always know where to find Daniel, and the prophets and psalm-singers of old. The parlor table is a better place for the Bible than the top bureau drawer or an upper shelf. We once visited a humble home and inquired if the inmates had a Bible? We were immediately assured that they had—but it took some ten minutes to find the book. Not so is God's Word honored and the soul of man fed. The Word of God is for use. Let not the dust collect it, or its leaves remain long unturned.—N. Y. Observer.

Says a physician: "I abominate night parties for children. I believe every physician does. It is not so much the exercise and the eating in the night and the bad associations formed, of a high-class sort, possibly, but the breaking into the sleep habit. Equally bad is it for children to study in the evening. It gorges their brains with blood, and if they sleep they dream. I had a little patient of twelve years who was wasted and nervous, and whose dreams were filled with problems. It was a marvel and a pride to his parents that the youngster worked out hard problems in his sleep such as he failed to master when awake. But he came near his final problem. I locked up his books at four o'clock. He must not touch one after supper. He must play and romp, and then go to bed. He is now robust. You cannot emphasize too strongly the mischief of children's night study.—Michigan Christian Advocate.

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MACBETH, Pittsburgh.

Moscow, a city of 400,000 inhabitants, once the capital of the empire, contains the Kremlin, a massive pile of buildings, including the imperial palace, the archiepiscopal palace, the cathedrals of the Assumption and of Prorovskoi, and the churches of St. Michael and the Annunciation. Here is the belfry of Ivan Veliki, and the "great bell" of Moscow, which weighs 360,000 pounds. Though it is broken, the people are not without a bell; for the city contains three thousand other church bells.

In the effort to forget our disappointments, mistakes and troubles, we are apt to forget the lessons they are intended to teach us.

It is a mistake to set up your own standard of right and wrong, and judge everybody else by it.

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THE INDESTRUCTIBLE BOOK.

"I once met a thoughtful scholar," says Bishop Whipple, "who told me that, for years, he had read every book he could which assailed the religion of Jesus Christ, and he said he should have become an infidel but for three things:

"1. I am a man. I am going somewhere. Tonight I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray of hope or light upon the darkness. They shall not take away the guide and leave me stone blind.

"2. I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an Unseen Arm as calmly as a child goes to sleep on the breast of its mother. I know that was not a dream.

"3. I have three motherless daughters"—and he said it with tears in his eyes. 'They have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the gospel.'

Perhaps there are other persons who would do well to think of these three things. Infidels think they can destroy the Bible. What of it? Many good things have been destroyed. A child can smash a crystal vase, which all the power of men could never restore. An incendiary can, with a match that does not cost a hundredth part of a penny, burn down a palace on which thousands of men have toiled for years. A slanderer can smirch a spotless name with stains that may never be effaced; but what is gained by such exploits? Infidels have vainly tried for ages to destroy the Bible and Christianity. They have not succeeded. Suppose they now give us a rest, and go to work and produce some better book and some better religion.

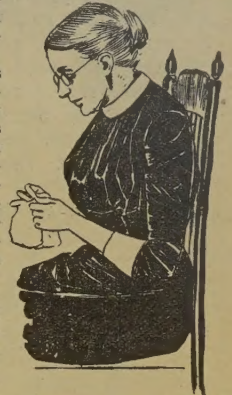
"Hot lunch at the — saloon all day, free to all." Why free? Who pays for it? Not the keeper. He is not running a charity. It is the bait and the drinker pays for it. In many cases it is the dinner of which his hungry wife and children are robbed.

The breastplate of truth is as impervious as it is transparent.

To live by the law of love is to learn to love the law.

IN OLD AGE the question of health becomes mainly a question of nutrition. If the stomach and other organs of digestion and nutrition are kept in a healthful condition there will be a well-nourished body, and little liability to disorders of the liver, bowels or such other disorders as may result from in-nutrition and lack of exercise.

Dr. Pierce's Golden Medical Discovery cures diseases of the stomach and other organs of digestion and nutrition, and also diseases of other organs which are caused by the diseased condition of the stomach. By enabling the perfect nutrition of the body it increases the vital power and promotes a vigorous old age.



"I was a sufferer from chronic diarrhea for five years," writes Mrs. Mary A. Aaron, of Rolla, Phelps Co., Mo. "I tried different remedies, which would give me relief for a short time only. My trouble would return as bad as ever. I consulted you in July, 1900, and by your advice commenced using Dr. Pierce's remedies. I took two bottles of the 'Golden Medical Discovery,' three vials of the 'Pellets,' and some of the 'Extract of Smart-Weed,' as you advised. I have not had any return of my trouble since using your medicines. Am now seventy-one years old and I never had anything to relieve me so quick. I think Dr. Pierce's medicines the greatest on earth. Should I ever have any return of my trouble, shall use your medicine. My thanks to you for your advice and thanks to Almighty God for restoring me to health through your hands."

Accept no substitute for "Golden Medical Discovery." There is nothing "just as good" for diseases of the stomach, blood and lungs.

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A CHILD'S LETTER.

An officer in St. Petersburg died in great want, leaving two little children, a boy of seven and a girl of three. They were motherless and friendless. Let in the house without money, the little fellow did not know how to get food. At last he wrote on a piece of paper, "Please, God, send me a penny to buy my sister a roll." Then he hurried off to the nearest church to slip the paper into an alms-box, believing that thus his prayer would reach God. A clergyman saw the child on tiptoe trying to push the paper in, and taking it from him read the message. Returning home with the child, he took the little ones to his own house and gave them the food and shelter they so much needed. The following Sunday he preached a sermon on charity and told the story of the child's prayer. A collection was made for them which amounted to nearly \$1,000.

In the old church at Innsbruck, among the magnificent bronze people who stand about the tomb of the Emperor Maximilian, is the great Godfrey of Boulogne, the illustrious crusader. Upon his head he wears his helmet, and on the helmet rests a crown of thorns. The strange conjunction may mean many things. No doubt the crown of thorns is meant to represent the sacred cause, the rescue of the place of the Lord's crucifixion and burial, for which the soldier fought. But is not such a union of symbols a perpetual picture? The helmet and the crown of thorns! Activity and suffering, fighting and growing, the putting forth of energy and the drinking in of strength—these two were represented, not as coming in by turns, not as chasing one another in and out of the life, but as abiding together, making one temper, filling one character. The helmet and the crown of thorns worn together on the consecrated head—that makes the noble, useful, growing life.—Phillips Brooks.

In the Czar is vested the executive and legislative power in both civil and religious matters; he is the head of both Church and State. When he speaks, his word is law. When Vasilii, in the sixteenth century, lost half his army on the field of battle, the people were taught to maintain stoutly that not a man had been lost in the battle.

SEND YOUR BEST.

A rajah from one of the small central cities of India came to my hotel in Calcutta and said to me: "Come out and stay with us; we haven't a great many English-speaking men, but we can gather from fifty to one hundred college men in my State, and I will bring them to my palace and keep them a month, or whatever time you can give to them; come out and teach us the fundamentals of Christianity."

"No," he said, "I am not a Christian, and I shall never be a Christian; I am a Hindu, but my grandchildren and all our grandchildren here in India will be Christians, and we want them taught now. Tell your people when they send missionaries to India to send their best men, because India will be a Christian country within half a century." That was the testimony of a rajah.—Dr. Pentecost.

We must ask ourselves just this one thing: "If I am consecrated to God from this day forward for

time and for eternity, and my profession is real, how can I prove it best by every action of my life, by every thought and every word that proceeds from me?" That is all that we need to inquire. It is not how near we may sail to the world in its pleasures and custom, and give the fag-ends to God from a sense of duty and necessity, but how we can delight our souls in him and his service. There are many Christians who seem to live upon earth, and now and then pay duty-calls in heaven; but the true privilege of the Christian is to live in heaven, and pay certain duty-calls on earth when God imposes the necessity.—H. W. Webb-Peploe.

The new dignity that comes to human life by regarding it in its true relation to the divine is a significant factor in its transformation. It lifts it from selfishness to service, from the passivity of desiring to be helped to the noble activity of desiring to help.—Selected.



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